CHAPTER V

THE COSMIC ILLUSION; MIND, DREAM AND HALLUCINATION

Thou who hast come to this transient and unhappy world, turn to Me.
*Gita:^*

This Self is a self of Knowledge, an inner light in the heart; he is the conscious being common to all the states of being and moves in both worlds. He becomes a dream-self and passes beyond this world and its forms of death. .... There are two planes of this conscious being, this and the other worlds; a third state is their place of joining", the state of dream, and when he stands in this place of their joining, he sees both planes of his existence, this world and the other world. When he sleeps, he takes the substance of this world in which all is and himself undoes and himself builds by his own illumination, his own light; when this conscious being sleeps, he becomes luminous with his self-light. . . . There are no roads nor chariots, nor joys nor pleasures, nor tanks nor ponds nor rivers, but he creates them by his own light, for he is the maker. By sleep he casts off his body and unsleeping sees those that sleep; he preserves by

his life-
breath this lower nest and goes forth,
immortal,
from his nest; immortal, he goes
where he
wills, the golden Purusha, the solitary
Swan.
They say, "the country of waking only
is his,
for the things which he sees when
awake, these
only he sees when asleep"; but there
he is
his own self-light.

*Brihadaranyaka Upanishad.^*

What is seen and what is not
seen, what is
experienced and what is not
experienced, what
is and what is not,—all it sees,
it is all and sees.

Prasna Upanishad.'t

^ IX. 33. + IV. 3. 7, 9-12, 14.

I IV. 5.